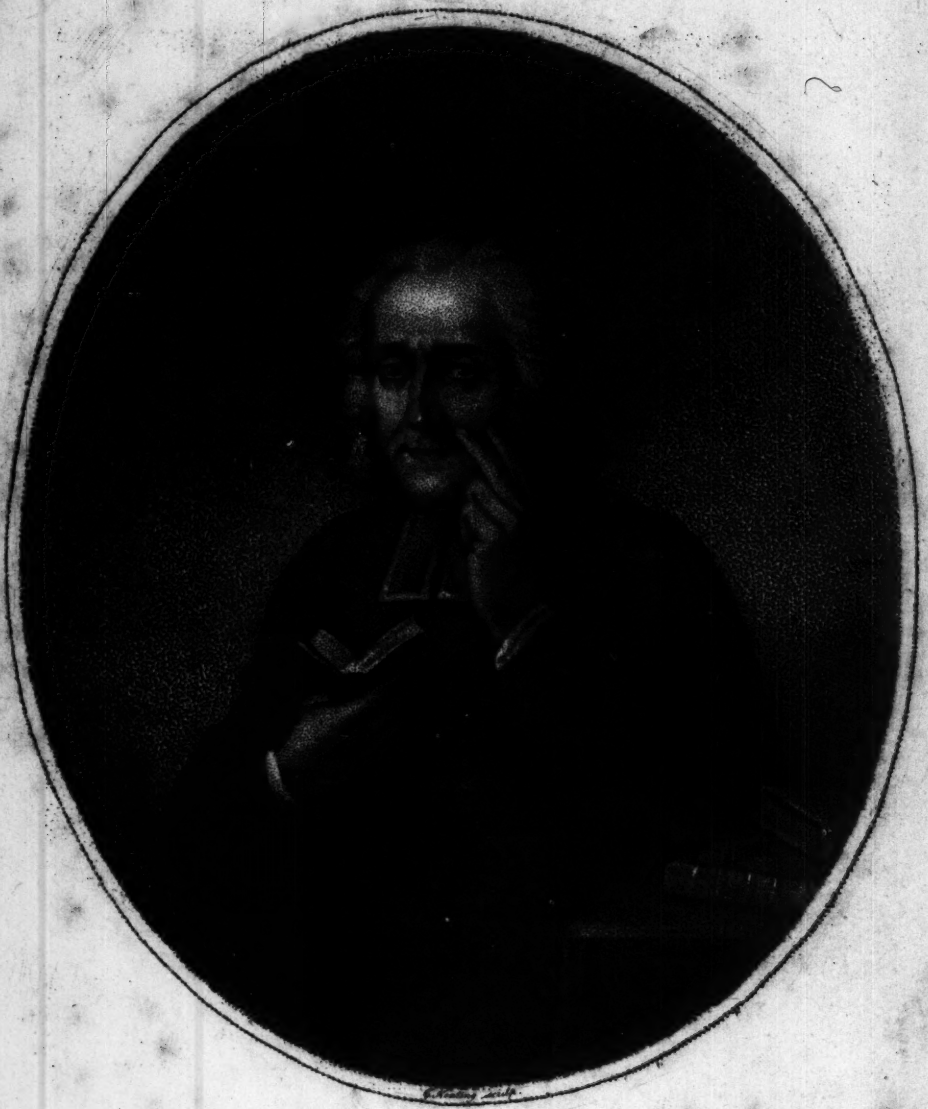


REV.^d ALBAN BUTLER,
Author of the Lives of the Saints.
&c. &c. &c.

London. Published for Coghlan, Moir & Coates' edition of the Lives of the Saints. 1800.



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THE
L I F E

OF

Sir TOBY MACTHEWS.

BEING A POSTHUMOUS WORK

OF THE

Rev. Alban Butler, R

Vicar-General of the Diocese of Arras, St. Omer, Boulogne and Amiens,
Vice-President and Professor of Divinity in the English College at Douay,
and President of the English College at St. Omer, &c. &c.



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T H E L I F E

O F

Sir TOBIE MATTHEWS.

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SIR TOBIE MATTHEWS was the eldest son of Dr. Tobie Matthews, Archbishop of York, by his wife Frances, daughter of William Barlow, bishop first of Bath and Wells, afterwards of Chichester, well known in the history of the changes in religion in the reign of Edward VI. and Queen Mary. The Archbishop was a native of Bristol, studied first at Wells, afterwards at Oxford, where he was made Dean of Christ-Church in 1576. He was much esteemed for his candour, learning and abilities: had a great deal of wit, was facetious in conversation, and the most eloquent preacher of his party*. Father Campian, who knew him at Oxford, addressed himself to him, and gives him a great character. "I once," says he, "in familiar discourse founded Tobie Matthews, who now reigns in the pulpits, and whom we loved for his learning and seeds of virtue, intreating him to answer ingenuously and in plain terms, whether a man who diligently read the Fathers, could be of that side which he maintained. He an-

* See Fuller's Hist. B. xi. pages 74, 75, 76. Sir John Harrington, p. 193.

“swered, he could not, if he both read them and gave credit to them*.”

Sir Tobie, his eldest son, was born, it seems, in Oxford, while his father was Dean of Christ-Church, matriculated as a member of that house in the beginning of March 1589, being then eleven years of age, and the year following had a student's place conferred upon him†. By the benefit of a good tutor and pregnant parts, he became a noted orator and disputant, and taking the degrees in arts, was esteemed a well qualified gentleman. He was one, says Mr. Wood, of considerable learning, good memory and sharp wit, mixed with a pleasant affability, and a seeming sweetness of mind. Being chosen young a member of the House of Commons, he made in it no inconsiderable figure: and seemed qualified for high preferments. He wrote several pieces and translated some others. Of these some were printed: viz. *The character of the most excellent Lady, Lucy, Countess of Carlisle, daughter of Henry Percy, Earl of Northumberland.* A panegyric on her virtues.

A Collection of his Letters, octavo, London, 1660, with his picture before them. Some of these were also printed in the *Cabala, Mysteries of State*, in 1654; and in the *Cabala, or Scrinia Sacra*, London, 1663.

A book to shew the benefit of washing the head every morning in cold water.

After his conversion he translated into English *St. Austin's Confessions*, octavo, 1624.

The Life of St. Teresa, octavo, 1623.

The Penitent Bandito, or The Conversion and Death of Signor Troilo Savelli, a Baron of Rome: a second edition came out in octavo, 1693.

* Campian inter Decem Rationes. Ratione quintâ prope finem, p. 67.

† Wood, Hist. of Oxf. writers, p. 120.

He translated into Italian *The Essays of Francis Lord Bacon*, printed in London, octavo.

Wrote also *A rich Cabinet of Jewels*, published probably in 1623.

He had gone far in a *History of the late Times*; which work being left imperfect never saw the light. This catalogue of his works is given us by Mr. Wood, p. 121.

He was from his childhood, the joy, comfort and pride of his parents, till they began to suspect that he had conceived a favourable opinion of the catholic religion, which he at length embraced. The account of his conversion written by himself at length in quarto, signed and sealed by him, in 234 pages, I have by me: of which the following relation is a faithful abstract.

Mr. Tobie having often heard of the antiquities and other curiosities of Italy, conceived a strong desire of making a tour in that country; but sometimes his studies, sometimes affairs or amusements at court, sometimes suits of law, sometimes idle entertainments intervened. At length in the 27th year of his age he found himself free from all impediments, and wanted only the consent of his parents. Both were so much shocked at the very proposal, that he was obliged to change his scheme. He therefore only begged leave to spend the six months in France till the Parliament, in which he had a seat, should meet again. Nevertheless, they gave their consent with extreme reluctance, and only upon condition of his promise of a speedy return, and that he would not travel either into Italy or Spain. He gave his word, though resolved in his mind, if he got once abroad, to gratify his wandering curiosity. For which he he humbly begs Almighty God's pardon. His mother still expressed her extreme grief and unwillingness to see him go from them, out of her tender fondness for him, and her earnest desire of

seeing him soon settled in marriage, promising that on that day her whole fortune, which was not small, should be entirely his.

No sooner had he obtained the leave he desired, but he leaped into the first boat for France, and being landed there, he immediately contrived the most convenient means of going straight into Italy. Nor did he stop till he reached Florence, "a place," says he, "which I can never think of without gratitude and tenderness, because God vouchsafed "there to call me to his holy Catholic Church, and "to see his truth," which he had been till then unacquainted with, blinded by the dark clouds of heresy and sensuality, to use his own expression; though his conversion did not immediately follow. He had not remained in those parts above three months when he was unexpectedly found out by a letter from his father; but, to his greater surprize penned in the most tender and flattering style, advising him to return after some reasonable time to satisfy his curiosity, and strongly conjuring him to be steady in the Protestant religion, in which he offered himself for his security. Mr. Tobie declares that he had not then the least inclination to the catholic religion: so that this letter gave him great pleasure, because it implied not only his father's pardon, but a tacit leave to make some stay in Italy. Whilst he remained at Florence some of the English Catholic gentlemen, who then resided in that city, sometimes began to speak to him about religion: but he would never so much as hear them. In that interim a little incident gave him some serious thoughts. As he was walking out into the country to see some of the vineyards and villas in company with Sir George Petre and Mr. Robert Cansfield, near Fiesoli, they fell upon a mean little church. His two companions went in to say a short prayer in presence of the blessed sacrament, and he, to satisfy his curiosity.

Here

Here, in a little dark chapel behind the high altar, they spied a countryman very earnest and devout at his prayers, with his eyes no less busy than his lips, tears flowing from them apace. Upon this, one of his companions said to him with a smile, that a man might have walked long enough in England among the Protestants, especially in retired country churches, and on a working day in the afternoon, before he could find a poor countryman so heartily praying with so many tears. Mr. Matthews was extremely troubled at this reproach or question, because he thought it true. And being at a loss what to say he made this profane answer: "The old fellow, I warrant you, is chiding God Almighty for suffering his eggs to be stolen, or his coat or his staff lost." Yet this circumstance affected him not a little, especially when his blood was cooler. Soon after Mr. Partridge, nephew to Sir Henry Weston, a protestant gentleman, coming from Naples to Florence, gave him an account of the liquefaction of St. Januarius's blood, to which he had been an eye-witness. He said that he saw it as hard as a pumice-stone with a straw which passed through it, and that he saw it also dissolve and become to all purposes as blood, when it was brought near the head, and grow hard again as before when the head was removed. The Earl of Suffolk's eldest son, a nobleman of the greatest abilities, afterwards Earl, and many other Protestants, saw the same, and declared it to be true. Mr. Partridge added, that as the fact was certain so it was undoubtedly to be ascribed to charms and the works of the devil. Mr. Matthews knew not what to think of the matter: and soon after, in order to learn to speak Italian sooner, removed to Sienna, where he should meet with no English to converse with as he did at Florence. Thence he went to Naples to see that city and country, and afterwards

to

to Rome, designing to make there some stay. In his journey to Naples, his mule, by his foot slipping on a very high bridge, fell with him into a deep torrent, the bottom of which was stony. Yet he was fetcht out without any considerable hurt. He never afterwards called to mind this accident without shuddering at the danger of being cut off in a state of sin which he so narrowly escaped, and without thanking God for his merciful deliverance.

At Rome he paid a visit to Father Persons partly to know personally one of whom he had heard so much, and partly because thinking him to be a cunning dark man, by common report in England, he judged this a part of prudence, lest he should do him some ill office. Father Persons received him very courteously, and discoursed with him about several persons they both knew in England; and about the places through which Mr. Matthews had travelled. In a second visit the Father speaking of the hideous mountains in Savoy, observed with what extreme hazard and pains men climb or rather creep up them, by inaccessible ways, to pick out handfuls of earth in which they might plant or sow. He added, if men do so much to get a poor miserable subsistence, what care and pains ought we not to take for a life and happiness which is infinite and eternal. This reflection struck Mr. Matthews. Father Persons spoke very respectfully of King James, but charged Queen Elizabeth with public and private vices, especially hypocrisy, and said a providence and a future state are evident from the prosperity of her reign, and the sufferings and cruel death of Mary the pious queen of Scots, who was refused, in her last moments, the comfort of a ghostly father; and he spoke highly of her virtues. Mr. Matthews also for the better security of his person against any suspicions or ill offices

fices waited on Cardinal Pinelli, head-inquisitor, to beg his protection, whilst, to satisfy his curiosity and for his improvement, he should stay in Rome. The Cardinal shewed him great civility, would not be covered till Mr. Matthews had put on his hat, and was seated in a chair like his own, and when he withdrew accompanied him through several chambers, which civilities he repeated every time Mr. Matthews called upon him, who was much surpris'd at so great courtesy, and within himself often thought how different his behaviour was from furliness and jealousy, which even a country justice of peace would have shewn, if any Roman Catholic foreigner had, upon his travels made such a stay in England. The Cardinal assured him he had nothing to apprehend in Rome so long as he should behave quietly and do nothing against the public tranquillity, and in taking leave recommended to him not to content himself with taking a view of the antiquities of the decayed Pagan Rome, but also to observe those of the subsisting undecayed church of Rome, of which if men would endeavour to conceal it, the very stones might serve for preachers, and not only the buildings, but even the vaults and caves under ground. Amusements and the curiosities of the city took up his time here; he was, however, much struck at the awful monuments of the christian religion, some fifteen hundred years old, and was better informed of many mistaken prejudices he had conceived against the catholic religion, and often invited Father Persons and the aforesaid Cardinal, whom he took leave off with many thanks for his civilities when he left Rome. He had made no inquiries about religion, and, except the removal of some prejudices, was no better inclined to the catholic than formerly, till a little before he returned to Florence. Then at the recommendation of Father Persons, he read Mr. William Reynolds's

nold's *Reprehension of Dr. Whitaker*, which he calls one of the most excellent books even for wit and good discourse that he had ever seen, especially the long preface, which he wishes all would read to make it entirely their own. The shifts by which he endeavoured to cozen even himself could not serve his turn long, and he was desirous to enter into conferences with Father Persons about religion. In these he soon saw clearly that the Fathers of the first four hundred years after Christ (within which term he had always heard the protestants confess the church to have been incorrupt) maintained prayers to saints, prayers and sacrifice for the dead, justification by faith and works, the excellence of virginity, the necessity of baptism, the real presence in the blessed eucharist, the sacrifice of the mass, the frequent use and advantage of vows, and other such points, in the same manner that catholics embrace and practise them now-a-days. 2dly, He admired with what vigilance and zeal the pastors always watched against and condemned the least innovations in faith, as in the cases of Tertullian, S. Cyprian and Origen. Also their unanimous principle and practice of excluding all heretics and schismatics from the church, and out of the pale of salvation, unless invincible ignorance excused them from the guilt. Mr. Matthews had an extraordinary aversion from the belief of a purgatory, as a point of great discomfort. Father Persons one day having invited him to dine with him at the College-vineyard, after dinner desired leave to shew him what was the judgment of St. Austin (for whose authority Mr. Matthews had always the highest deference and veneration) concerning purgatory, and opened so many large and clear discourses of that Father to that purpose as much astonished him. He afterwards considered this doctrine which careless protestants cannot endure,

dure, and which he had ever looked upon as most discomfortable and severe, as most suitable to the infinite purity, sanctity and majesty of God, and his justice, and sovereign abhorrence of the least sin, and also in itself most salutary and comfortable. By this time Mr. Matthews was become in his heart no earnest Protestant, though not a catholic: and what then chiefly held him back, he thinks, was a carelessness in the great concern of religion, and an eagerness in worldly pursuits which too much filled his mind to leave room for the more serious thoughts of another life. His principal study was a desire to make himself perfectly master of the Italian tongue. In these dispositions he returned to Florence, where, in order to disengage himself from the company of the English, he lodged in a little house in a retired remote part of the town. Yet he often met the English gentlemen in the day-time, and often went on the same day to the comedy or even worse places, and to the church, where he frequented the sermons. When Lent came he was much edified with the face of serious piety which every thing wore, and the edification he received from the penances, charities, devotions and other good works which he saw performed, and with an unfeigned desire of secrecy in them, particularly in certain devout congregations to which some Italian gentlemen introduced him. Awaked by the sermons which he heard, though he heard them out of mere curiosity and a desire of learning the language, he at length began to recollect his thoughts from that variety of objects on which he had suffered them long to wander, and to turn them inward upon himself. He therefore seriously asked himself, what he meant, whither he was going, what he was doing, and whether he was in a safe way, or what would become of him if his

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soul

soul should be summoned that very day to make her appearance at the bar of the divine justice. He reflected with himself that the true faith and worship of God is the first essential point in securing our salvation. He there visited often the library of St. Mark's (that of St. Laurence being too closely shut up) and examined in the writings of the fathers the passages he had formerly taken notes of, upon the controverted points, and he found them more full even than he had read them in the quotations, and confirmed by many others equally express and clear which he met with in his own accidental reading. Especially in perusing St. Austin's book *on the unity of the church*, he was much surprised to find the objections of the ancient hereticks to be the same which Protestants now build upon, and St. Austin's proofs, refutation and answers to be the very same which Catholics now make use of, and both may be substituted in place of our moderns on each side. He discovered in the fathers and councils from the beginning the same esteem and practice of the evangelical counsels, of voluntary poverty, perpetual chastity and holy obedience which he observed in the Catholic Church. He weighed well in his mind, and exceedingly admired its perpetual indefectibility, visibility and universality in time and place, the conversion of nations to it, and the sanctity of its morals and many members who through every age have been shining lights of an heroic and angelical virtue to the world, and the evidence of the mission of its pastors derived by an uninterrupted chain and succession from the apostles, and through them from Christ, and other like particulars: these privileges of the church he attentively read predicted by the ancient prophets, and saw their accomplishment before his eyes, the promise of miraculous powers

no where fulfilled or authentically claimed but in the Roman Catholic Church. On the other side he considered the unsettledness, and uncertainty of every thing amongst Protestants, their want of a church guide, or criterion of any certain rule of faith, even in fixing the very canon of the holy scriptures; their irreconcilable differences even relating to the fundamental articles of christianity, their continual variations and inconsistencies with themselves, and their notorious deviation from the doctrine of the ancient fathers in many essential points, and their glaring contradictions to their doctrine, and the manifest absurdities relative to free will, justification by faith alone and other articles into which their principle of private interpretation of the holy scripture in opposition to all authority led them. "These," says he, "and many other particulars offered themselves at that time so clearly to my understanding and consideration, that my soul was fully satisfied in discerning the direct falsehood and absurdity of their grounds. For then I conceived myself to see the above mentioned particulars, even more distinctly with my understanding than I could visibly have seen any sensible object with mine eye. And I saw them not discursively, by one and one; but they were represented to me all together, as in a most bright glass, in such a manner as I am not able to express how very exact I found the thing to be. And I saw, with extreme horror, of how irregular and deformed parts, that other monstrous body of heresy consists.—I held myself therefore to be wholly inexcusable before God, if upon the affectation of a dangerous and foolish wisdom, I should defer my conversion: and that if, in the mean time, he should call me to give an account of myself, I might most deservedly fall into the hands of his justice."

“ Now I purposed fully to become a Catholic,
“ and with speed, when the enemy of my soul,
“ who never slept, assaulted me in another kind.
“ For he laid before me how impossible a thing
“ it would be to reform my disordered life: also
“ the temporal vexations and afflictions which I
“ was likely to incur: the confiscation of what I
“ possessed: the most certain deprivation of what-
“ ever I might expect to come: the blasting of
“ my poor reputation: the loss of my friends, of
“ my liberty, and peradventure also of my coun-
“ try: nay, and perhaps an odious and ignomi-
“ nious death, when I should return into Eng-
“ land for persuading some man to be catholic,
“ or for relieving some priests. These things he
“ laid before me in such lively colours that they
“ seemed rather realities than representations, in
“ the eyes of mine imagination. For, through
“ the strong and most powerful impressions which
“ they made upon my perplexed mind (though
“ partly they proved to be predictions) that I ve-
“ rily thought myself, and that at several times,
“ not to be at Florence, as I was then, and at li-
“ berty; but at London, and in prison; and that
“ from thence I was to be carried to Tyburn;
“ there to suffer death for my faith. And at the
“ issue out of these conflicts which were many, I
“ was wont to find myself overgrown with sweats,
“ and over-laboured with extreme and most dis-
“ comfortable palpitations of the heart. Yet I
“ humbly thank God, they did my body much
“ more hurt than my mind. For the fits were no
“ sooner over, but I found myself, through his
“ grace, not only comforted, but strengthened in
“ my former resolutions. And I rendered his
“ divine Majesty thanks for giving me even then
“ a desire, rather than a dread of suffering any
“ thing that could happen in so glorious a cause.
“ Neither did the scandal of the discovery of the
“ Gun-

“ Gun-powder plot, (which happened in November,
“ and this in the February following) any way dis-
“ concert me. For I was not so very simple as to
“ translate the crime of men to the religion which
“ they professed, and which taught them no such
“ lesson. And on the other side, I was as far
“ from thinking myself too good to bear a part
“ with the church in the slander unjustly on that
“ account raised against her.

“ The reformation of my life did not discour-
“ rage me. For this I knew I must be sure to
“ resolve upon, without which to become a Ca-
“ tholic would only have been to have called
“ myself a fool by craft, and never the better.
“ For I knew he gave sufficient grace to all men,
“ if they would not be wanting to themselves.
“ And he has sometimes shewn by miracles, how
“ ready he is on his side to assist us. If indeed
“ he affords a few of his grace to enemies, he
“ cannot fail assisting powerfully those who al-
“ ready by his grace, desire to seek him. And I
“ trusted that his grace, through the merits of
“ Christ which the holy sacraments, especially
“ that of his precious blood, convey to us, would
“ more easily make me able to make me chaste
“ of carnal, than his inspirations had already
“ made me resolve to become catholic of pro-
“ testant.”

“ Two main pieces of artillery were still
“ brought by the enemy of God and man to beat
“ down my good purposes: the love of my pa-
“ rents, and the enmity of a certain great man,
“ who had long done me the honor to hate me,
“ to express it on all occasions, and do me, as I
“ conceived, an injustice in part of my fortune.
“ He would now cast the rest of my estate before
“ any beggar that was ready to pick it up. He
“ would now satisfy his malice by crushing me.

“ And

" And how could my heart endure, without
 " swelling till it would break, to put my head un-
 " der his feet who would ask no better than to beat
 " out my brains. To be insolently destroyed by
 " such an enemy seemed something intolerable.
 " At least might it not be discreet for me to con-
 " tinue a protestant till I should have settled my
 " affairs, which I might go to England without
 " delay and finish: and thus I might provide for
 " my soul without temporal ruin, and without
 " making myself a sacrifice to my worst enemy
 " by putting means in his hands to consume in
 " an instant. On the other side the devil sug-
 " gested to me, how could I so grievously afflict
 " my parents to whom I was bound by nature,
 " and who tenderly and dearly loved me: to be-
 " come a catholic seemed to be in some measure
 " to take away their life who were the authors of
 " mine. Nay, might it not be more courtesy in
 " me to cut their throats when they were asleep
 " than thus to make them the very example of
 " misery, and the bye-word of all that knew them.
 " At least, ought I not to take this step by de-
 " grees, not to throw them at once into the ex-
 " tremity."

" But God is faithful, who suffered me not to
 " be tempted above my strength, which only con-
 " sisted in the knowledge of my own weakness,
 " and in flying to him for help, that he might not
 " despise it. I not only craved it by myself, but
 " also by the intercession of the blessed Virgin to
 " whom I already began to bear some little de-
 " votion, and I had then resolved to be one man
 " of *those generations of people who*, in the pro-
 " phesy of the Holy Ghost delivered by her
 " mouth, were to *magnify her glorious name*. I
 " found incredible comforts in my prayers to her;
 " and after some few days, God gave me grace to
 " resign

“ resign myself into his holy hands, without ca-
 “ pitulation or reservation. And by his grace I
 “ made a resolution, that come life or death,
 “ riches or poverty, honour or shame, grief of
 “ friends, or the satisfaction of such as were not
 “ so, I would instantly humble myself to the yoke
 “ of Christ, desire to be received into his catho-
 “ lic faith, and live his servant during life.”

Going the next day to put his resolution in exe-
 cution, he fell in the street, and foully dirted his
 clothes. Yet would he not go back, saying to
 himself, that it was better to wear a foul cloak on
 his back than a filthy soul in his body. So he
 went on to a pious Italian Jesuit F. Lelio Ptolomei,
 by whose sermons he had been greatly edified that Lent. By him he was much comforted,
 encouraged, and farther instructed; and when he
 had been received into the church by the Inqui-
 sitor he passed ten days in a spiritual exercise;
 after which he made a general confession to F.
 Ptolomei, *who advised him to frequent the sacra-
 ments of confession and communion every week,*
 which he faithfully observed to the end of his
 life.

About half a year after he became a catholic
 he returned to England through France and Flan-
 ders. At Canterbury, in company with a catho-
 lic gentleman and others, he visited the cathedral.
 They were there shewn the chair in which St.
 Thomas of Canterbury, among other Archbishops,
 had been consecrated. When the rest of the
 company were passed farther, he stepped back,
 and slipping under the cover or curtain, fell on his
 knees on the chair, and prayed Almighty God
 with the greatest earnestness, that for his own
 mercies sake he would lay aside all consideration
 of his most grievous sins, and always protect and
 direct him in his service, and that he might rather
 die

die a thousand deaths than ever consent to the least imaginable act against the holy catholic faith which he had embraced; for obtaining which he implored the intercession of the holy martyr St. Thomas. In London he took up his lodging at a French ordinary in the east part of the town near the Tower. He had made a great secret of his conversion even in Italy, and much more in France, and now in England. Yet knowing that the Secretary of State, Cecil, afterwards Earl of Salisbury, was so crafty and so well served in his intelligence that it would be impossible to conceal it long, thought it the safest way to prevent him. He therefore wrote a letter from his private lodging to his old friend Sir Francis Bacon, Secretary Cecil's kinsman, confident and servant, so worded that it might be shewn to the minister himself. In it he much extolled the wisdom and reach of that great minister, whose penetration and intelligence nothing could escape: made sincere professions of his fidelity and attachment: confessed that he was become a catholic, and meant always to remain so; humbly begged his Lordship's compassion and favour, and that he would not procure him punishment for what himself could only hold a matter of error in the understanding. The Secretary wrote him a civil and generous answer, saying, that he took in good part his candour in giving him so early an account of himself: had been informed that he was coming over: was sorry that he was perverted in his religion: wished he would recover himself: promised, however, not to hurt him, assured him even that he should find all effects of his favour and good will: but advised him to secure himself from others the best he could. Mr. Matthews was much pleased to see the chief danger of hurt thus removed, and within a few days began to look a
little

little, gently, abroad: changed his lodgings into Fleet-street, and waited on Sir Francis Bacon to return him thanks: on which occasion he easily answered the arguments he produced against his change. Soon after, he took an opportunity, one evening, to wait upon the Archbishop of Canterbury, Doctor Bancroft. He expressed his sorrow for having done any thing that might be displeasing to him, but was so obliged by conviction of his judgment to change his religion as not to have had it in his power to put it off: said, it went to his very heart to consider the grief this would give his friends, to serve whom, there was nothing under heaven in his power, that he would not cheerfully undergo or suffer, and begged the Archbishop to employ his good offices in comforting and appeasing them, and his Majesty, and in giving him his opinion and best advice what to do to satisfy them, for he knew nobody had greater power with them. The Archbishop reproached him with rashness in not waiting till he had heard both sides. The zealous convert answered, he had spent all his youth in studying the protestant religion, and could not be more thoroughly instructed in its grounds than he was before he understood the Catholic religion. Being pressed by the Archbishop to confer often with him on this subject, he answered, this was needless, he being thoroughly acquainted with the merits of the cause on both sides: but the other insisting on the condition, he consented, lest a refusal should be thought to arise from any fear or distrust. Upon this the Archbishop promised to speak well of him to the king, and to do him all the good offices in his power with his friends. He appointed the days and the hours when he should call upon him, adding he would shew him visibly when and where his religion was framed in all points and

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particulars,

particulars, and would blow it down with as much ease as a man might do a house of cards. Mr. Matthews gave him his word, that he would attend him, but told him that as to the house of cards, if he would blow down his religion, it would betoken a stronger breath than ever any enemy of that church had: and that if he should do it, he would still have another task as hard as the former to try to build up his own. "I warrant thee," said my Lord, "I will do it."

In the first conference, the Archbishop spoke of the supremacy. On account of the penal laws the subject was nice and dangerous, wherefore Mr. Matthews answered his questions very warily. The Archbishop, however, was angry at his answers, and said: He thought himself as good a man as the Pope: yea, and that he could prove his succession from the apostles as well as he, except for a matter of some two or three hundred years. This last, of the 200 or 300 years, he spoke a little more soft than the rest, as indeed he had reason. He bore, however, with patience, for that time, the liberty with which the disputant touched sharply upon his freehold. But in revenge he appeared extravagantly transported in the next conference, in which he disputed against the Invocation of Saints. They went into the Archbishop's library to consult the Fathers works upon that subject: but in the midst of their business he grew quite enraged, so that his very tongue faltered, and breaking away, he said, he was a dangerous man and must be looked to: and calling for a secretary he ordered him to draw up a warrant for his commitment, saying he could do no less than lay him up. Yet he relented, and only bid Mr. Matthews dispose himself to some reason, for he was unwilling to use severity with him. In a third conference, at five o'clock in
the

the morning on SS. Peter and Paul's day, the Archbishop seemed to have lost all hopes of success, and passed his time sometimes chiding, sometimes laughing, and telling some tale. In the following conferences he usually called in Sir. Christopher Perkins who lived in the gate-house of his palace, and was an old acquaintance of Mr. Matthews. This knight had had an excellent education, endowed with great learning and natural parts; but after having passed his younger years with great honour and reputation of integrity, he fell by vanity and a sensual life so as to become notoriously vicious, more ways than one, and without light, busy and ridiculous even then in his old age. He treated Mr. Matthews in a manner quite unbecoming the gravity of the occasion, telling him he had changed his religion only by having fallen in love with some Italian nun, which new objects in England would cure. Afterwards he said, it was the most solemn kind of foolery to suffer of any side for either religion, both being the same, though princes might vary it in some circumstances. When Mr. Matthews proved at length the crime of heresy and schism, he asked him what grounds he could produce for the authority of the Roman See. Mr. Matthews alledged the words of Christ: *Feed my sheep.* And *I will give thee the keys, &c.* The knight ludicrously answered, this was no more than a promise, which Christ never executed. To which the other replied, that a man of honour would not fail in a promise, the execution of which depended upon himself. And that it would be blasphemy to entertain such a doubt of a solemn promise of Christ, true God and man: that his promise would have satisfied him, though even we had not farther proofs that he kept his word.

When Mr. Matthews waited again upon the Archbishop, he was received very drily; and immediately the Archbishop directed Sir Christopher Perkins, who was also a justice of the peace, to be called in: then he asked Mr. Matthews whether he would take the oath of allegiance. Mr. Matthews perceived the snare; because it could not be legally tendered but by two justices, so that a refusal was criminal by law. He therefore answered very warily, making protestations of his allegiance; but many things indirectly mentioned in that oath required consideration. In three other conferences Mr. Matthews constantly refused to take the oath, alledging that certain universal propositions which comprise all cases possible, he could not swear with truth, and that the Pope had so declared. The issue was that the Archbishop, threatening him with the most grievous punishments, committed him close prisoner in the Fleet. This happened on the very day of the translation of St. Thomas of Canterbury, to whom he had a singular devotion from the time of his prayer in Canterbury church in his chair. His confinement here continued about six months, and for part of the time was attended with unheard of examples of severity. The Archbishop shewed so much spleen against him, that he could not endure he should enjoy there any satisfaction, and strangely obliged him to dismiss a certain Irish harper who then served him, and afforded him pleasure. But for part of this time he was visited by crouds of old friends, who all endeavoured, by various arts, to bring him at least to some degree of conformity. Among these Sir Christopher Perkins came often to see him, and was ever touching upon the old strings. Also Dr. Morton afterwards Bishop of Durham, by whose peevish dispositions and reproaches he was much

much vexed, and much abused abroad by his flanders. To cool his warmth Mr. Matthews made him both see and feel his own falsifications, which Father Persons had charged him home with, in a book just before published*. In this work his attempts to vindicate the use of equivocations alarm a judicious reader and deserve a severe animadversion: but falsifications of which he convicts his adversary, gave him a complete victory over him, in so much that he seemed glad to retreat. But another whom he names was a much

* *A treatise to mitigation towards Catholic subjects against the seditious writings of Thomas Morton, Minister, 1607, 4to.* This book the same author defended by *A quiet and sober Reckoning with Mr. Thomas Morton* by P. R. (i. 2. Robert Persons) 1609, 4to. Dr. Thomas Morton was made Dean of Winchester in 1609: bishop of Chester in 1616: translated to Litchfield in 1618: to Durham in 1632: died in 1659, æt. 95. See his Life in 4to, Anno 1660, by R. B. and J. N. Also his Life by Dr. Barwick, and his Funeral Sermon by the same. He was practised from his youth in controversial disputes against the Catholics. In this way among other books he published *An account of the Gun-powder treason.* 2dly, *A discovery of the Romish doctrine of conspiracy and rebellion.* An anonymous catholic printed against this, *A moderate answer.* Dr. Morton printed in reply, *A full satisfaction concerning a double Romish iniquitie, rebellion and equivocation,* 4to, 1606. This Father Persons refuted by his *Treatise tending to mitigation.* Dr. Morton attempted an answer, entitled, *A preamble to an encounter with P. R.* 1608, which Father Persons answered by his *Sober reckoning.* Against Brerelie's *Catholic apologie,* Dr. Morton published, *A catholike appeale for protestants out of the Romane doctors,* 4to 1610. Afterwards against the Roman See and the general marks of the Catholic church he published, *The grand imposture of the now church of Rome,* 4to, 1625, answered by *Anti-Mortonus, or Apology in defence of the church of Rome,* 4to, 1640, by J. S. unknown. Also by *Mis-allegations* charged upon him by an English Baron which he attempted to answer by a book in 8vo, 1631, reprinted with additions in 1635, fol.—Against the contempts, whilst bishop of Chester, he published, *A defence of three ceremonies of the church of England, the surplice, the sign of the cross in baptism, and kneeling at receiving the blessed sacrament,* 4to, 1618. The ring in marriage which was objected to by the presbyterians, is vindicated by him.

greater

torment to him, nothing being more intolerable than an ignorant, bold, loud and false-hearted undertaker such as this man was, says he. Others he calls his sincere old friends who visited him, Sir Maurice Barkley, Sir Edwin Sandes, Sir Henry Goodyear, Mr. Richard Martin, Mr. John Dunne and a thousand others, who seldom used any teizing set discourse of religion. Sir Maurice Barkley when he took leave of him to go into the country, said, he had so great an opinion of his understanding and good dispositions, that it was impossible he should not return to be again of the same religion with him, if God should be so merciful as to visit him with some great affliction before he died. Mr. Matthews told him that he heard that crosses had never made catholics turn protestants at their death, but that many protestants had upon such occasions become good catholics; and that if he would turn the tables he might be sure to win. This Sir Maurice he calls a gallant, noble and witty gentleman, but tainted with puritanism. Sir Henry Goodyear was ever pleasant and kind, and in discourses about religion would ingenuously confess, that he thought he had the better reason of the two. If he had had more constancy himself he had been more happy. Dunne and Martin shewed great kindness for some time, but by their discourse were mere libertines, and on that account disagreeable; and when they found him unchangeable, became his implacable enemies. Sir Edwin Sandes was a person of very great wit, and learning, and fluent speech: but the tedious solemnity of his discourse, the visible delight he took in being extremely admired, and his system to reduce all religion to human reason took off all weight which his discourse might otherwise have had, especially in religious matters, in which he would be ever dealing; for his visits

visits were very frequent. Doctor Albericus Gentilis, professor of the civil law at Oxford, was employed by the archbishop of York, to deal with his son in order to induce him to forsake his foolish opinions, as he called them. Finding he could not prevail with him to conform in going to church and taking the oath, at last he endeavoured to persuade him to do it in the same manner as he himself had taken an oath of believing the council of Trent before he came out of Italy. How was that? said Mr. Matthews. "Just as I" "would take a mess of broth," said he in Italian*. Captain Whitlock came also often to him, but his discourse was so profane against all religion, and so licentious against modesty, that Mr. Matthews told him he wondered, that he did not fear every moment the earth should sink under him and swallow him up, as he went up and down drolling, and fooling, and blaspheming. All this he blasphemously made a joke of, so far as to call St. Paul a widgeon, if he taught that men could be damned for faults of the understanding, or sins which do not injure our neighbour; that he was so witty as would almost tempt a man to forgive him even in spite of his heart and judgment. Mr. Cooper an eminent practitioner and counsellor at law, who held a place under the Archbishop of York, Mr. Matthews's father, by a commission from him, visited the prisoner several times, and first laid before him the mighty dangers and penalties which a man incurred by taking the unlawful courses in which he was. When these difficulties were easily answered by one who considered eternity more than a temporal life, he began to play the divine, and to endeavour to object

* *Fuusto como pigliarei un scudello di Brodetto.*

that

that Roman Catholics condemn marriages and meats, against the doctrine of St. Paul. It was easily shewn that this was only the doctrine of Manichees, not of Catholics, whose practice was evidently that of St. Paul, and clearly maintained by St. Austin, whose passages on this head he was so confounded by as to have nothing to say, and to cry out at last that St. Austin was a villain.

By this time the Archbishop of Canterbury sent Mr. Matthews an order to attend and confer with the learned Dr. Andrew bishop of Chichester. This had been procured by his father, who also sent one of his own chaplains to hear what passed, concealed behind a curtain, who had little reason to be satisfied. Mr. Matthews in answering him assigned for the motives of his change the marks of the true church proved from the scriptures and primitive fathers, as its perpetual visibility, &c. The bishop affirmed that protestants claim this perpetual visibility, and that the protestants and catholics were one and the same church. Mr. Matthews shewed at length how much this clashed with the general doctrine of protestants. 2dly, How evidently it is the unanimous doctrine of the fathers and of all ages, that the least wilful difference in the most remote point of faith, or even breach of communion, caused a separation from the church. Here the bishop visibly discovered his distress, and how glad he would have been not to have been engaged. The bishop then urged, that it is better to pray with the understanding and will than with the will alone. This Mr. Matthews allowed, but said, those among us who choose to accompany the church in her prayers in an unknown tongue which they do not understand, usually understand them at least in general and in their purport sufficiently to pray with the understanding, and be able to praise God, hope, love

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and desire grace without distraction of mind from God: and that this method was at every one's discretion. The bishop next fell upon invocation of saints, because we must invoke only him in whom we believe according to St. Paul. Mr. Matthews said, that to invoke there implied a divine hope in him who is invoked; which belongs only to God: that we are taught to pray to the saints, not to invoke them in that sense, adding a full exposition of the authority of the church in deciding controversies of faith. The bishop joined issue, so far as to say, that if the church has dealt in the manner he mentioned with Luther, he would have been obliged to submit at least so far as not to speak any thing against its definitions: whether so as to renounce his interior belief, he said, required a longer deliberation than time then permitted. The bishop parted kindly, and afterward spoke well of him. Mr. Matthews thanked God with his whole heart for having brought him to his true Catholic Church, which furnishes such evidence and strength that a novice like him needed not be daunted in presence of its most eminent and learned adversaries.

The plague at that time growing hot, he petitioned to be removed from that prison; but without success; though he offered great bail and security for returning to prison upon all mornings. The archbishop could by no means be prevailed upon at that time to give way. Yet his truly noble friend Sir Francis Bacon was so very earnest with the ministers and archbishop, that he obtained leave for him to wait upon himself with his keeper as often as Sir Francis should desire it, promising to deal with him about his return to the protestant religion. He sometimes spoke to him indeed on that subject: "but," says Mr. Matthews, "was quickly and very easily to be answered.

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“ For he was in very truth, (with being a kind of monster both of wit and knowledge in other things), such a poor kind of creature in all those which were questionable about religion, that my wonder takes away all my words.” This judgment the works of Lord Verulam still extant justify; for as nothing is more admired on philosophy, so nothing can be meaner than his writings on religion or theology. He one day mentioned an invisible church, and the example of Elias left alone to serve God. At which Mr. Matthews said with surprise: Are you but there yet? I wonder to find you find that a doubt which has been answered a thousand times, and no man hath replied to those answers. At this Sir Francis was nettled, and said; that his wonder was rather a wonder of ignorance and pride, than a proof of any good desire to be instructed. However, he seldom after this spoke about religion, and Mr. Matthews says, he enjoyed his conversation with much satisfaction upon other subjects; “ for there was not such company in the whole world.”

In the mean time Mr. Matthews did not omit to be often sending assurances of his humble service to my Lord Salisbury. He also informed him, that remembering how before he went abroad he had desired his Lordship to clear his hands of a small estate of his: and that finding himself upon his return suffered to keep his small fortune through his Lordship's special favour, and thus saved out of the worst part of the storm, and allowed now to be sitting well clad, plentifully fed, and by a good fire, instead of being abandoned destitute and to starve. Therefore he prayed him to accept, in acknowledgement, as a present at his hands, that small estate about which he had formerly been so unhappy as to contest with him. His Lordship made him this noble answer; that he

he took the offer very kindly, accepted the estate which was very convenient for him, but would pay him the value. He long begged this might not be so; when his Lordship would be obeyed, he set the price very low: but my Lord understanding the art of his proceeding most generously obliged him to take the price he was pleased to fix, which fell little short of the full value. Not content with this act of generosity, this great man often sent to him in prison to give him notice of dangers and snares, and to advise him how to carry himself so as to mitigate at least the king's displeasure. In order that he might be induced to take the new oath of allegiance, his Lordship ordered him to hold a conference with the Archpriest Blackwell, who whilst in prison had been persuaded to maintain that oath lawful; and consequently that all subjects when commanded are bound to take it. The archpriest spoke very inconsistently upon the subject, and his discourse served rather to confirm Mr. Matthews in his exceptions against the oath. Many needy persons at court began already to beg his estate, and to prevent forfeiture of it he was advised to sell it; which he did very hastily, and then remitted the price abroad, though with the loss of ten per cent, so very high was all foreign exchange at that time. For two months before he went abroad he was released from the Fleet, and confined under the care of a messenger of state in the house of his old friend Mr. Edward Joanes. During this term he settled his affairs; when, with the king's leave, he travelled abroad and staid there twelve years. In France he contracted a friendship with Mr. Villiers, who afterwards, when the king's favourite and Duke of Buckingham, procured the king's leave for him to return. Upon refusing the oath he was again

two years after obliged to go abroad: but a year after that his friend my Lord Bristol obtained of the king his absolute return. His Majesty even honoured him so far as to send him into Spain to his son the prince, when he was there upon a project of a match. At his return, at the prince's desire, the king shewed him great honour at court: upon which his parents also invited him to their house at York. Here he had many assaults and disputations to sustain, and one afternoon from a great number of archdeacons, doctors, and parsons, who surrounded him all together in a large apartment: but he made his cause good, insisting chiefly on the perpetual visibility and unerring authority of the Catholic Church, shewing them that the Wicklefites, Hussites and others to whom they appealed, were heretics in many points even in their opinion. After this they never more offered to trouble him. His parents indeed by words, sighs and wishes often renewed their siege; but he replied that his body and fortune were at their service, but his soul belonged to God alone, and that he had embraced the Catholic faith upon invincible reasons. He adds: "In the sight of God I protest, my father and I seldom parted but I thought he was full of difficulty between that which was easiest, and that which he judged best. Yet I believe he hoped to be excusable partly on account of the common grounds of christianity between us both, and partly on account of the establishment of protestantism in this kingdom by the Parliament and Convocation. His interest also sat close upon him, and in that state he died."

His mother was more inclined to the Puritanic-scripturist way, was ever quoting sacred texts and reciting prayers for him. Yet when she fell sick could not be prevailed upon to pray at all, or
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think of death, being very unwilling to leave the world, though near fourscore: would be ever calling for her filks and trinkets, and playing with them to divert her thoughts. And so she left the world without any preparation, as protestants about her grievously lamented, and afterwards related to him, which gave him the most bitter grief. Her example and others shewed him the difference between pious catholics and puritanic-protestants at their death, and that these in quoting the scriptures have but the bark of the tree without the juice, and the shell without the kernel: and how warm and well wrapped so ever they think themselves to be whilst here at home, yet their cloak has as many holes in it as a sieve, as it is far from being able to keep out a storm.

Sir Tobie Matthews closes his narrative with observing that God favoured him after his conversion even in temporal blessings, especially in those two things which had been his most alarming temptations; the enmity of that great man which he so much feared, was changed into his singular protection and friendship. And "my parents," says he, "grew kinde towards me, yea and carefull of me, and bountifull to me; and expressed not only their love, but such a particular kinde of respect as was very extraordinary for parents to shew towards a sonne.— It is true, my temporall meanes was lessened almost to one half by a very hastie sale—still that which was left was abundant, and afterwards my parents gave me also good supplies.

The fair copy of this narrative which I have, is corrected throughout with his own hand; and in his own hand he added the following oath: "I take God himself to witness that all this relation afore said is entirely true."

London, the 8th of 7ber, 1640.

TOBIE MATTHEWS.

The

The underwritten witnesses affirm that they heard him declare and swear this: and the same of the following short discourse which he calls *Posthumus* or *Surviver*, that both are entirely true to the best of his understanding and memory.

Elisabeth Mordaunt.

Anne Mordaunt.

George Wintour.

Edward Culchard.

Edwarde Guldeforde.

Elisabeth Petre.

Fran. Petre.

In his work which he entitles *Posthumus*, which he wrote when above threescore years old, he declares, that he had from the beginning embraced the catholic faith from the most sincere and full conviction of conscience, though struggling for some time with extreme difficulty and aversion from it on account of the great disadvantages, displeasures of others, and dangers to which it would render him obnoxious. The doubts of his understanding were by his search, through the divine mercy entirely cleared, and his will became more fervent and courageous for working through those frights, and sweats, and agonies of perplexity and desolation wherein he found himself: through the deadly desire which he had of not becoming a catholic. These conflicts were the more painful, lasted the longer, and returned fiercer upon him, as he fought in them against the world, the flesh and the devil together, hand to hand, without any help of this world, no creature of any country being made privy in the least kind to his purpose. But he thought, studied, considered, prayed, hoped and feared between God and himself alone, till it was his pleasure to make him victorious by his grace. He declares, that
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he found the catholic faith even a fair way, and all its parts most perfectly clear, and exactly true and plain; and that from the time of his conversion he had never met with any objection which could have any weight against it. As to the slander, that Catholics in England are not good subjects, he answers: "I take God to witness that I have never in my whole life known any one subject of the king, in his kingdom receive any pension or profit from any foreign prince or power. And I take God solemnly to witness, that I never knew, or so much as probably heard of any disloyal purpose harboured by any subject of the king, at home or abroad, except only such few as were publicly known, and were convicted and suffered for it in the sight of the world.—And I have many years upon my back, and have spent 20 of them in foreign parts, have conversed with such multitudes, and been in such places, that it would not have been easy for much of this kind, but I must have met with some air of it."

He adds in his own hand. *Signed by me in London, as in the presence of Almighty God, for most certainly and entirely true upon the 8th day of 7ber, 1640.*

TOBIE MATTHEWS.

Underneath is the impression of his seal.

Then follow several considerations which he drew up, and conjures all protestants who desire to be saved, to weigh well.

1. The certainty of our death, and the uncertainty of its hour; and the rigour of the divine judgment.
2. Our divine Lord's death for us.
3. That he can have left and taught but one religion, in which he has appointed the great means of

of salvation. 4. In this important choice we ought not to rely wholly on ourselves; all authority leads us to consult the catholic church. 5. Its marks are visible and clear. 6. Foretold in the old testament. 7. Pointed out in the new. 8. Christ commands all to hear his church as an unerring guide. 9. The Fathers unanimously teach the same. 10. Protestants resemble all former heretics in departing out of the catholic church, 1 John ii. 19. and in every other circumstance, as to their birth, &c. the work of human passions. 11. The doctrine of protestants *in every point* less strict and more favourable to the passions, and that of catholics, more agreeable to the narrow way.

12. "Consider," says he, "and compare such persons as having become catholics are become protestants; and such protestants on the other side as are become catholics, and most particularly consider such catholic priests as have turned protestants, and much more if they have proved ministers: and on the other side such protestant laymen as have become catholic priests or religious men; and weigh with an equal hand, whether the catholics who became protestants did not live notoriously worse than they had done before; and the protestants who became catholics, much better.

13. "Consider whether you have heard of any catholics who at the point of death have, merely through the desire of saving their souls, renounced the catholic religion to become protestants. And, on the other side, whether you have not heard that many who have lived protestants all their lives, did not, when they came to die, renounce that religion, to become catholic, through the only fear which they had, lest otherwise their souls should be lost. Which
" shews

" shews that when men are in earnest, and when
" they are either to be saved or damned, they are
" not very ignorant what they ought to do.

14. " The whole race of man being prone to
" be wicked, many catholics fall into vice, and
" some become the most vicious; because God
" forsakes most those who have abused the great-
" est helps and graces. Judas was much in the
" company of Christ. It is yet undoubted that
" where there are the most of the best men, most
" perfect in humility, purity, patience, and cha-
" rity, and in renouncin the most sensible de-
" lights even that are lawful in themselves, in
" imitation of the most perfect blessed life of
" Christ our Lord, merely for his love; and for
" the pain which generous minds have in treating
" their sinful body with delicacy when Christ our
" mystical and true head was loaded with a crown
" of thorns; this is certainly the best, purest and
" truest religion, or rather that which alone is
" pure and true. And this perfection of men is
" a most excellent argument of the truth of the
" catholic religion. God only can be the author
" of this heroic sanctity.

15. " The scriptures condemn heresy as a
" damning sin. The fathers and councils from
" the first ages unanimously do the same."

17. " See their lists of heresies, and among
" these detail those maintained by protestants.

18. " In particular St. Austin maintains prayer
" for the dead, invocation of saints, veneration of
" reliques, sign of the cross, &c.

19. " All the church agreed with these fathers
" in all these points, or they would have been con-
" demned.

20. " Consider the nature and definition of
" heresy and schism. If it agrees not to prote-
" stants, none were ever involved in it.

21. " Consider that protestants can say nothing
 " for themselves which could not equally be said
 " by every adversary the church has ever had.
 " The scripture is equally appealed to by Soci-
 " nians, &c.

22. " The holy scripture cannot be the sole
 " judge of controversies: for it cannot speak,
 " hear or reprove. All men cannot read or un-
 " derstand it. How few possess it in the original
 " languages, or have the means of interpreting or
 " understanding it right. Can the learned have
 " one judge, the unlearned another? Or was there
 " one judge appointed before the scriptures were
 " wrote, another since we have them? All this
 " would be impertinent and absurd.

23. " Among all those who pretend to have no
 " other judge but the holy scripture, there is, and
 " can be nothing but disunion both between them
 " and others, and even between them and them-
 " selves at different times. Hence experience
 " shews what a multitude of sects grow up daily
 " amongst them who tread upon such quicksands,
 " whereas they who rely upon the church which
 " our Saviour declares to be built upon a rock,
 " stand fast for ever in constant union together,
 " and always consistent with themselves. For as
 " for difference of opinions among catholic di-
 " vines, this can only be in things arbitrary, and
 " not decided by the church: for in such as are
 " decided, whoever differs obstinately from the
 " rest, becomes instantly no catholic.

24. " To catholics all allow salvation; and of
 " this church we find the wisest and most learned
 " part of the world. Who can prudently ven-
 " ture his soul in the small number of a short-
 " lived sect of protestants?

25. " It is true charity to fear for the salvation
 " of those out of the church. Could it be cha-
 " rity

"rity to allow it to drunkards, &c. only to lull
"them asleep in their sins!

"In a word, eternity is so great an affair, that
"time shrinks into nothing in the comparison.
"Worldly riches and prosperity are here of no
"weight. To put them in balance with God's
"holy truth, and his glory, would be a baseness
"of soul which would well deserve a kind of hell
"apart, if there were any more hells than one."

As to the slander concerning the loyalty of catholics, "We know ourselves to be all bound,
"by our very religion, to be ever and inviolably
"the princes most devoted subjects, and to employ our fortunes and lives for their service, and
"upon their commands. On the other side, not
"to mention the tumults, rebellions, conspiracies,
"murders and wars whicy have even over-
"wrought diverse great parts of christendom, by
"the force and revolts of Luther, Calvin and
"their followers; the very maxims and doctrine
"of those mad apostles are such roots of faction
"and sedition, and are so destructive of monarchy, that it seems to me impossible for any other
"thing to grow from thence than those bitter and
"sour fruits, which have in this latter age so intoxicated and poisoned these northern parts."

This relation hitherto is copied from Mr. Matthew's own manuscript narrative. The celebrated Sir John Harrington*, in his *Brief View of the*

* Sir John Harrington's father and mother were noted protestants in the reign of Queen Mary. Sir John was master of St. John's college and a very good poet: witness his translation of *Orlando Furioso* out of Italian. Lived afterwards at Bath, having a fair estate at Kelfton in that neighbourhood: was knighted and much honoured by Queen Elizabeth, and died about the middle of the reign of King James, leaving a son very rich and very learned behind him. See *English Worthies*, p. 751.

state of the church of England in Queen Elizabeth's and King James's reign to the year 1608, with the character and history of the bishops, speaking of Dr. Matthews, archbishop of York, whose wit, learning and probity he much commends, he laments much the affliction which his son gave him by embracing the catholic religion. "It may seem pity," says he, "that a man of so sweet and mild a disposition should have any cross. But he hath had a great domestic one, though he bears it wisely; not in his wife; for she is the best reputed of her sort in England. But I mean such a cross as David had in his son Absalom. For he gave both consent and commission to prosecute him, yet nature overcame displeasure, and forced him to cry: *Absolom my son, my son, I would I might suffer for thee or in thy stead, my son, my son.* For indeed this son of his, whom he and his friends gave over for lost, yea worse than lost, was likely for learning, memory, sharpness of wit and sweetness of behaviour to have proved another Tobie Matthews: neither is his case so desperate but that I would think yet there were hopes to reclaim him." He was much nearer bringing his father over to the catholic faith.

Mr. Wood tells us, that Mr. Tobie Matthews came back into England upon invitation in January 1621, that the king might make use of his assistance in certain matters of state, as Camden assures in his manuscript annals of King James I. on the year 1622. On the 10th of October 1623 he received the honour of knighthood from his Majesty then at Royston, for his zeal in promoting the project of the Spanish match with prince Charles: at which time not only the king, but the chief of the nobility and others at court had a high value for him, and so continued for several

several years after, to use the words of Mr. Wood.

His father, the Archbishop of York, seeing the honours bestowed on his son at court, ventured also to receive him publickly into favour, and entertain him honourably in his palace till he died in the year 1628, the 82d of his age, in the manner related above from Mr. Tobie's narrative. Sir Tobie continued in favour at court, and was particularly esteemed by the noble Thomas Earl of Strafford, who took him with him into Ireland when he went thither Lord Lieutenant in 1633, and often made use of his advice and counsel. This the Puritans loudly complained of, calling him a Jesuit and politician priest, pretending that he informed the Pope and Cardinal Barberino, the protector of England, of all transactions. It is, however, certain that few Lord Lieutenants ever oppressed and ruined the poor Irish catholics more unjustly than Lord Strafford. Sir Tobie was extremely hated by the presbyterians, especially by Prynne, who stuck not to say, because he was acquainted with Archbishop Laud, that he was sent over by Pope Urban VIII. to reconcile England to the See of Rome*. Sir Tobie in his old age renounced the world, and was ordained priest; and Mr. Wood imagines, died in the house of the third probation at Ghent in Flanders, on the 13th of October 1655; at least he was buried in a vault under their church there, with this inscription on a leaden plate upon his coffin. *Hic jacet D. Tobias Matthæi.* See Wood's *Athen. Oxon*, t. 2. p. 121. Dodd, &c. Sir Tobie Matthews, &c.

* See *Rome's Masterpiece* published by W. Prynne in 1643, pages 19, 20.

